

Equal Rights

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THE NATIONAL WOMAN'S PARTY

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Drawn by Nina E. Allender

BUSY—WHILE OPPORTUNITY MELTS.

NOTES OF THE WEEK

Women Guides for London.

LONDON is to have women guides in the leading thoroughfares who will be on duty in relays all day and far into the night," says *The Cape Argus*, published at Cape Town, South Africa. "Their job will be to give help and advice to girls, women and children who appear to be in difficulties. No charge will be made for services rendered; in fact, the guides will be provided with money for use in emergency. All the members of this newly formed branch of the Guild of Officers are war widows. Their uniform consists of a long, dark green army pattern coat, a neat skirt blouse, black tie, broad brimmed Spanish hat and high-legged boots. An arm badge bears the inscription 'Guide and Advisor.' The Women's Friend will not interfere in any way unless appealed to, and no awkward questions will be asked."

First Woman Enters Baptist Ministry in Great Britain.

SAYS an exchange: "Miss Annie D. Lodwick of Briton Ferry, England, has been ordained pastor of Pishgah Baptist Church, Cresswell Quay, Pembroke, and thus becomes the first woman to enter the Baptist ministry in Great Britain. The Rev. Miss Lodwick is 26 years of age. Her church has six deacons and a membership of 130. Her call resulted from a ten days' mission conducted by her at the church, when she so impressed the church officials that they asked her to become the minister."

Pies Pay for This Girl's Education.

AMERICAN pies, "like those that mother used to make," are justly famous. Another laurel has been added to their record of achievement, according to an exchange, which recounts the following story of a young American girl who is making pies pay her way through an English university:

"A young American woman has successfully solved the problem of maintaining herself in London while taking a course of study at a university. She makes and sells a certain brand of pies, well known in America. Twice a week she solicits orders for these 'American Home-made Pies,' which she delivers personally, to the surprise of her customers, who wonder how she finds time for her studies. So much in request are the pies that a contest has developed between the American Embassy, the Consulate and the United States Shipping Line for a monopoly of them."

A Woman's Charter.

UNDER this captain, *The Dawn*, a monthly paper published at Perth, Australia, by the Women's Service Guilds of Western Australia, and containing news of the progress of social welfare work in various countries, in the issue of June 14 says:

"These words, 'A Woman's Charter,' used by the President of the Australian Federation of Women's Societies, have caused quite a lot of comment. Unfortunately, there appears to be a lack of knowledge about the meaning of the term. What does it mean? Is it some dreadful objective which can only be secured by unconstitutional methods, and if gained be harmful to our men folk, as has been inferred? Not at all; rather is it an ideal toward which all nations are slowly evolving, and one which appeals to every true man and woman.

"Mrs. Rischbieth's definition of 'The Woman's Charter' is simply 'A Human Basis of Citizenship.' Equal opportunities for all—man and woman sharing equally the responsibilities and the privileges of citizenship.

"Surely it is fitting that this fair land of ours, which has already made such progress toward this ideal, should be the first nation to bring to fruition the conception of a Women's Charter; in other words, 'A Human Basis of Citizenship.'"

It is indeed gratifying to know that the women of Australia have fallen in line with the movement for equal rights which is rapidly sweeping over the world.

Italian Women Get Partial Vote.

REDEEMING his pledge of last May, made to the Woman Suffrage Alliance, Benito Mussolini has introduced a measure conferring municipal franchise on certain categories of women.

Of women aged 25 or over the following classes alone are allowed to vote or be voted for: Those decorated with the medal for military valor or with the cross of merit in war; those decorated with the medal for civil valor or with the medal for services rendered to the public health or to elementary education; mothers of men fallen in war; those who exercise the legal duties of parents or guardians, and those who have passed certain examinations or attained a certain grade of education.

While the women of Italy are to be congratulated upon having secured this beginning toward equal rights, it must not be lost sight of that it is only a beginning. Several prominent Italian political leaders are said to be favorable to woman suffrage, and, if the demand of the women themselves is strong enough, full equality will come speedily. As there were "strong men before Agamemnon," so were there feminists before Signor Mussolini.

Girls Ask Army Drill.

THE question is often asked: "Are women willing to do military duty?" It is an ancient query which began back in 1848 when the theory of Equal Rights was opposed by many on the ground that "ballots meant bullets." The recent war has demonstrated that women can do even military service without actually being on the firing line. Thousands of women served their country during the war without going to the front, just as thousands of men served who never crossed the water or fired a shot.

But now come two girls from Iowa asking for army drill just as is being given young men all over the country in the citizens' camps. According to Associated Press dispatches of July 27, a personal plea to the President has reached the War Department via the White House from Alletta Carey and Percy Paine, "two girl pals" in Iowa, asking for the establishment of Government training camps for girls in every way similar to the camps now established for the training of boys.

The letter drew a prompt reply from Major General Davis, adjutant general of the army. "The girls," General Davis is quoted as saying, "had raised some most important questions which would be carefully studied."

Evidently the girls have set the adjutant general thinking. Meanwhile, however, he has informed them that "the best kind of assistance they could give the Government would be in interesting young men of the community in attending the citizens' training camps and taking military training."

The Vienna Frauenklub.

THE FRAUENKLUB, or Women's Club, of Vienna, was founded 20 years ago by Frau Yella Hertzka, when women's political organizations were forbidden in Austria, according to *The Vote*. Under the guise of citizenship classes, the club went ahead preparing women for the vote, and is still continuing these courtesies, even though Austrian women are now enfranchised. One of its earliest activities was to call together the various groups of women in business and professions. It has organized a women's orchestra, which this year will tour Germany and Holland. It has also a women's choir. It has organized the women painters, the women writers, and the women photographers. Its union of office workers includes some 30,000 members. The club as a whole works for the recognition of women workers, and for placing their labor on an equality of wage and conditions with the labor of men. The Frauenklub is responsible for most of the reform movements among women in Austria, and it has organized a large number of the economic and industrial groups which are today advancing the interests of Viennese women. When war was declared in 1914, the club as a unit went on record in opposition, and today is among the foremost Austrian groups working for permanent peace.

HOW JAPANESE LAWS DISCRIMINATE AGAINST WOMEN

By FUSAYE ICHIKAWA.

IT may be of interest to the readers of EQUAL RIGHTS to know something of the way in which the laws of Japan discriminate against the women of that country. Although Japan stands today side by side with the greatest of the Western Powers, the position of her women, in both law and custom, is far inferior to that of women in much-less important countries. Under existing laws, Japanese women are not considered as persons, and marriage is not regarded as a partnership between equals. Indeed, a wife occupies the position of a servant in the house, and is regarded merely as an agent for securing the perpetuation of the family line.

As Japanese women have not the right of franchise, they may not hold any office under the Government, and are prohibited from joining any political organization. Until May, 1922, the right to attend a political meeting or to become the promotor of such a meeting was also denied them. A bill removing this disgraceful inhibition was secured in 1922, after a three years' struggle on the part of the New Women's Association, in which the writer took an active part, and is the first tangible and significant gain toward complete emancipation.

The demand for votes for women is rapidly growing among the women of Japan. The League for Woman Suffrage was organized last year by the unionization of a few of the more progressive women's groups, in which the Woman's League, the successor of the New Women's Association, has taken a leading part. Besides this more progressive movement, a plan to organize another association for a somewhat similar purpose is now going forward under the direction of the W. C. T. U., but this is recognized as a more conservative organization.

At the very beginning of her career a Japanese woman faces discrimination by being denied the opportunity to receive an education on the same terms with men. While there are more than a hundred academic and professional schools maintained by the Government, the vast majority are for men only, but three, one a school of music and two higher normal schools, being co-educational. But one of our universities, the Northeastern Imperial University, admits women, three women having graduated from there quite recently with the degree of Bachelor of Science, the first Japanese women to receive such a degree in their own country.

As women are barred from holding public office, they are also barred from holding any position of importance under the civil service, the examinations for such positions being open to men only, with the exception of teachers, clerks, etc., for whom no higher grade examinations are necessary.

WOMEN are barred also from the practice of law, for which examinations are open to men only. Although the jury system was carried successfully through the last session of the Japanese Diet, the measure contains no provision for women jurors.

In the matter of the line of succession, Japanese women have not equal rights with men. No female can succeed to the peerage, and the male or the male line claims first consideration in succession to the sovereignty.

The marriagable age differs for boys and girls, the former being allowed to contract a marriage at seventeen, while girls may do so at fifteen.

The husband is the legal head of the Japanese family. Indeed, his right to the headship of the family seems almost to be recognized as a "divine right" in Japan. Under this lordship of her husband, the wife is a mere member of the family, under the "tutelage" of the husband, and is classed with children and the insane as an irresponsible being. Most of the discriminations against married women are based upon this fallacy of law. A married woman enjoys neither the right to make a contract nor to transact business on her own responsibility without her husband's consent; she may neither make nor accept a gift or donation, and the husband alone has the right to choose the legal domicile.

On the same ground of her legal non-existence, a married woman has

(This article, on the status of women in Japan, was written for EQUAL RIGHTS by Miss Fusaye Ichikawa of Tokyo, one of the leading feminists of Japan. Miss Ichikawa, who is in this country to study the woman movement in the United States, is a member of the National Woman's Party, has spent a fortnight at the Headquarters in Washington, and attended the conference and seventy-fifth Equal Rights anniversary celebration at Seneca Falls.—Ed.)

no control of her own nor of the community property which she, by her labor and industry and thrift in the home, has enabled her husband to acquire. Even in case of divorce, though the husband be the offender, she cannot claim any compensation or alimony, there being no law to recognize

her right in this matter. During the past spring an effort was set on foot by progressive women to secure property rights for married women.

Children are regarded as belonging entirely to the father. Even in case of divorce, no matter what the terms upon which it may have been granted, a mother has no right to the legitimate children. Even a mutual agreement entered into between the husband and wife, or even paramount consideration of her claim in the interest of the child, avail nothing in altering the fundamental relation of the father as the natural guardian of the children born in wedlock. Even after the death of the father, the full guardianship of the children does not fall to the mother, but to a family council, on the ground that women are not capable of handling property.

OF the illegitimate child, the mother is the sole guardian, and she alone is responsible for its support. Illegitimate children are not eligible for military preferment, and may not become officers in the army. The law provides, however, that a father may legitimize a child, in which case such a child has the same rights as if born in wedlock.

Inheritance laws discriminate against women. In Japan a distinction is made between the succession to a home and to other property. Since the headship of the family is vested in the husband, the family home descends in the male line from generation to generation, else it would pass out of the family entirely, since the property of a woman becomes that of her husband upon marriage. In matters of inheritance even an illegitimate male child who has been recognized by the father has superior rights over a legitimate female child. Under such law and the prevailing customs with regard to women, the condition of a widow or of an unmarried daughter may become unspeakably miserable in a home which the law has left to a legitimized son by another woman.

With regard to the faithfulness between husband and wife, a double standard of morals is everywhere recognized in Japan. While a husband may keep any number of concubines and remain within the law, one act of similar misconduct on the part of a wife is punishable with two years of imprisonment at hard labor. Such an abominable double moral standard can no longer be tolerated in a civilized country. The W. C. T. U. has worked for more than thirty years to pass a measure making infidelity a crime punishable alike for both men and women. For the past year the Women's League has been working for the same thing. This double standard extends, of course, into the law of divorce, the husband being able to obtain a decree on the evidence of his wife's misconduct with other men, but a wife has no such legal ground for a divorce from her husband.

If to these glaring discriminations we add innumerable minor laws affecting the status of women, and consider the age-old custom of the Eastern world with regard to women, we can arrive at some idea of the position of women in Japan today. But, like the awakened women of every land, the women of Japan are on the march; they will stop at nothing short of full and complete equality of rights and of opportunity.

BRITISH FEMINISTS PUBLISH WEEKLY

AN interesting contemporary is *Time and Tide*, the chief organ of the British feminists. A well-written and able publication, remarkable for its soundness and impartiality in matters political and for its discrimination in matters musical and literary, this paper deserves to be better known over here. Its increasing circulation all over the world makes this desirable end only a matter of time, for ability, like murder, will out.

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ONE PRESIDENT PASSES: ANOTHER ENTERS

THE passing of President Harding in the prime of life, in the full flush of his career, and in the very midst of the strenuous details that make up the round of official and political life, have surrounded his sudden death in the city of San Francisco on August 2 with circumstances peculiarly calculated to arouse sympathy. The hearts of the world go out to the gentle, kindly man whose way of life endeared him to thousands, and whose hour of opportunity upon earth has ended. Sympathy is felt for the wife whom his passing so sorely bereaves.

The members of the National Woman's Party who composed that deputation of one hundred who waited upon President Harding in April of 1921 and presented to him the Equal Rights program to which the organization had just pledged itself, will recall with pleasure, even a sense of tenderness, his kindly, courteous reception of that committee. Every woman who visited the Executive Offices that day left with a sense of kindness toward the new neighbor, Warren G. Harding, who had moved into the White House, there to spend his brief hour upon the stage of national political life. That it would prove so brief, none could have guessed, so full he seemed of vigor and of the calm and poise of health. In his passing, a gentle, kindly man has moved out of our midst, and many are the neighbors who will miss him.

The entrance of President Coolidge upon the duties and responsibilities of the office of Chief Executive of the nation will be watched with interest. Of special interest to the women of the nation will be his attitude toward women's share in national political affairs. When the Congress comes together, he, as the titular leader of the Republican party, the party now in power in the Government, will be given a chance to announce his position with regard to the new Equal Rights amendment to the Constitution which the National Woman's Party will introduce at the next session. He will have an opportunity to exemplify the political philosophy which he set forth in his address delivered at Marshfield, Mass., the home of Daniel Webster, on July 4, 1916. His utterances on that occasion are particularly interesting, since they express his views regarding democracy and the rights of human beings. An excerpt from the Marshfield address follows:

"Democracy is not a tearing down; it is a building up. It is not a denial of the divine right of kings; it supplements that claim with the assertion of the divine right of all men. It does not destroy; it fulfills. It is the consummation of all theories of government, to the spirit of which all the nations of the world must yield. It is the great constructive force of the ages. It is the alpha and omega of man's relation to man, the beginning and the end. There is and can be no more doubt of the triumph of democracy in human affairs than there is of the triumph of gravitation in the physical world; the only question is how and when. Its foundation lays

hold upon eternity. * * * The light that first broke over the thirteen colonies lying along the Atlantic Coast was destined to illuminate the world. It has been a struggle against the forces of darkness; victory has been and is still delayed in some quarters, but the result is not in doubt. All the forces of the universe are arrayed on the side of democracy. It must prevail. * * * The assertion of human rights is naught but a call to human sacrifice."

LAVINIA EGAN.

EQUAL RIGHTS IN THE MARRIAGE SERVICE

THE demand of the League of the Church Militant for important changes in the marriage service is interesting to feminists as indicating the practical manner in which even religious bodies are considering the question of equal rights today. No longer are the forward-looking spirits in the church content to solemnize marriage by a ritual which holds the man and the woman unequal in their vows.

Three particular omissions in the service are urged, of which the first is perhaps the most important: (1) The promise of obedience by the wife; (2) the "giving away" of the bride, and (3) the prayer "that this woman may be * * * obedient to her husband."

The Rev. F. M. Green, B. D., on behalf of the Church Militant League, states that the "giving away" is an unmeaning survival of Roman civil law which serves no useful purpose. To retain the words, he says, "treats a woman as a chattel handed over from father to husband."

Those who hesitate to change the marriage service would do well to recall that when the words were written married women were regarded in law and in custom as being practically the property of their husbands. Their legal position differed very little from that of chattel slaves. They could not own property or make contracts; they were not the guardians of their own children; they could not dispose of their services; they had no right to their own earnings, and their husbands were permitted to beat them "in moderation" or to lock them up for misbehavior. Fortunately for married women times have changed, but the marriage service has not simultaneously undergone alterations. The result is that many persons who would prefer to be married in the church are forced by their respect for their marriage vows to choose the civil ceremony. Few women nowadays expect actually to obey their husbands, and for them to promise so to do at the altar is to tell an intentional falsehood under very solemn circumstances.

It would seem to us a very unfortunate thing that the gateway to marriage through the church should any longer be encumbered by verbiage, which, to say the least, is insincere.

BY WAY OF EXPLANATION

A NUMBER of letters have come to our desk expressing regret that no action was taken at the Seneca Falls Conference with regard to a motto for the National Woman's Party. It may be well to explain that the reason for this omission was an overcrowded program and a lack of consensus of opinion with regard to the best legend to adopt. At some future conference the question will doubtless be taken up and a decision reached.

A number of additional suggestions have come in that merit consideration. Dr. Minnie F. Howard of Idaho writes: "Instead of 'Sans Foi Rien,' why not 'Without Faith Nothing?' Everybody will gain and nobody will lose by saying it in the good, strong English."

Mrs. P. J. Gimmen of Eden, N. Y., believes "Absolutely Fearless" would sum up the Party's stand, and also suggests "Clarior e tenebris" (Brighter from Obscurity) and "Fiat justitia, ruat caelum" (Let Justice be Done Though the Heavens Fall).

Dr. Caroline E. Spencer of Colorado endorses "Without Extinction is Liberty," finding it preferable to "Failure is Impossible," because of the "bad psychology of concentrating on the word 'failure.'"

We thank our readers for their co-operation in seeking out the most telling motto for the Party, and hope they will continue to lay the question over in their minds.

WOMEN OF NANTUCKET

By DORA G. OGLE,

*Business Manager of Equal Rights and First Vice-President of
the Just Government League of Maryland.*

THE claim of some authors of Nantucket history that "The galaxy of intelligence representing the offspring of the little island of Nantucket has not been surpassed either in luminosity or numerically by any other place of the same size in the United States" aroused my curiosity enough to look up the role that women played among the eminent Nantucketers.

It has been a real pleasure to find how many noble women, born and raised in Nantucket, have achieved national distinction, and for the benefit of the readers of EQUAL RIGHTS here is a short word for them. First in the heart of her countrywomen is our own Lucretia Mott. Born in 1793 of old Nantucket lineage, reared in the school of frugality and service, her whole life was dedicated to the establishment of justice.

Maria Mitchell.

Born on Nantucket Island in 1818, she devoted her early life to study with her father in making calculations for the United States Nautical Almanac. Later on she became an expert astronomer. In 1847 she was awarded a gold medal by the King of Denmark for the discovery of a new comet, which has since been named the Maria Mitchell Comet, in her honor.

On the opening of Vassar College she was invited to fill the chair of mathematical astronomy. She accepted and took entire charge of the observatory, remaining at Vassar until her death in 1889.

Abiah Folger.

The mother of Benjamin Franklin was born in 1667. She was a woman of exceptional force of character, whose motherhood was honored in the birth of her most distinguished son.

Mary Starbuck.

The mother of the first white child born on this island was a remarkably gifted woman and an easy, eloquent speaker. Her home was known as Parliament House. No public meeting was considered representative without her. She was regarded as a sort of *Mayoress* of the island, and was consulted on every question concerning the welfare of the islanders. She died in 1719.

Phebe A. Hanaford.

Born Phebe Ann Coffin in 1829 in the delightful village of Siasconset, she afterwards became a successful and popular minister in the Universalist Church. She was a writer of real power, as exemplified in her books "Women of the Century" and the lives of George Peabody and Abraham Lincoln.

Anna Gardner.

Born in Nantucket in 1816, she became a great abolitionist, and organized a remarkable anti-slavery meeting on the island when she was 25 years of age. She was a staunch supporter of women's rights and the author of several volumes of prose and verse.

Rev. Louise S. Baker.

Born in Nantucket in 1846, she was an able preacher, a distinguished lecturer and a prolific writer of graceful verse.

Life of Lucretia Mott.

In spirit transported to Seneca Falls, where the Declaration of Rights has been memorialized, it still seems a great privilege at this particular time to be on Nantucket Island, the birth place and home of Lucretia Mott. To visit the scenes of her childhood and visualize life as it was in her day is to understand something of which her character was built. During the palmy days of whaling, Nantucket was the mecca of sea captains and fishermen. Unflinching self-reliance was required of all. While husbands and sons were on the sea, the

women took charge of the island and the homes upon it, feeding, educating and caring for the population left behind.

Most of the men of that day had gigantic strength, and some of the matrons would walk from 15 to 20 miles without thinking it a hardship.

Lucretia Coffin was born on the island of Nantucket on the 3rd of "First Month," 1793.

She was a daughter of a long line of Nantucketers descended from its first settler, Tristram Coffin. Her home still stands in Fair St. Nantucket, a simple, dignified dwelling, in very good condition. An old book written by her granddaughter, entitled "Life and Letters of James and Lucretia Mott," says: "The habits formed in this Nantucket home, 'simplicity, moderation, temperance and self-restraint in all material things,' with an abhorrence of falsehood and injustice, consecrated her to that gospel to 'preach deliverance to the captive' and 'to set at liberty them that are bruised.'"

At the age of 12 her family moved to Boston, and at the age of 13 Lucretia was sent to a boarding school at Nine Partners, N. Y., where her future husband, James Mott, was already a teacher on the boys' side of the house.

At the age of 15 Lucretia was appointed assistant teacher on a salary of \$100 a year and board. It was at this time, to quote her own words again, "That the unequal condition of woman impressed my mind. Learning that the charge for the tuition of girls was the same as that of boys, and that when they became teachers women received only half as much as men for their services, the injustice of this distinction was so apparent that I early resolved to claim for myself all that an impartial Creator had bestowed."

In 1811, when her family was living in Philadelphia, this sprightly 18-year-old girl of "more than ordinary comeliness and uncommon intellectual promise, blended with a spiritual fervor and strength," married James Mott according to the order of Friends.

After a series of struggles trying to make ends meet during the first few years of her married life, Lucretia Mott started a school for girls to help out with their income.

About 1818 Lucretia spoke for the first time in public, and from then on became a minister in the Friends Meeting House. Seven years later, converted by the preaching of Elias Hicks, she became strongly imbued with the idea that "it was wrong to partake of the products of slave labor."

In a subsequent division of the Society of Friends Lucretia and her husband left the Orthodox branch and joined the more liberal Hicksites. It was a sad blow to part with some of her most valued associations, but she took no part in personal controversies, always retaining a broad catholic view of life. After her death a copy of a passage from William Ellery Channing was found in a pamphlet where she kept her especial treasures: "There is one principle of the soul which makes all men essentially equal. I refer to the 'sense of duty,' to the power of discerning and



The Home of Lucretia Mott at Nantucket.

doing right, to the moral and religious principle, to the inward monitor which speaks in the name of God. This is the great gift of God—we can conceive no greater."

In 1833, Lucretia Mott, with three other women, attended the Anti-Slavery Convention in Philadelphia. They were allowed to speak, but not to vote. She afterwards said of her speech on that occasion, in which she recommended that some sentences be transposed: "I remember one of the younger members turning to see what woman there was there who knew what the word 'transpose' meant." The Female Anti-Slavery Society was formed soon after. It was an almost unheard-of thing for women to have societies of their own, and they were not accustomed to having the vote taken. So they called on James McCrummel, a colored man, to give them aid in conducting the meeting.

In 1840 Lucretia Mott, with several others, was sent as a delegate to attend the World Convention in London, England, where they entered the following formal protest against their expulsion as regular delegates:

"The American women delegates from Pennsylvania to the World's Convention would present to the Committee of British and Foreign Anti-Slavery Society their grateful acknowledgments for the kind attentions received by them since their arrival in London, but while as individuals they return thanks for these favors, as delegates from the bodies appointing them, they deeply regret to learn by a series of resolutions passed at a meeting of the committee, having reference to credentials from the Massachusetts Society, that it is contemplated to exclude women from a seat in the Convention as co-equals in the advocacy of universal liberty. The delegates will duly communicate to their constituents the intimation which these resolutions convey. In the meantime, they stand prepared to co-operate to any extent and in any form consistent with their instructions in promoting the just objects of the Convention, to whom it is presumed will belong the power of determining the validity of any claim to a seat in that body."

They were not admitted, however, and during the whole convention their rejection was a bone of contention.

It was at this world convention that Mrs. Elizabeth Cady Stanton met Lucretia Mott. She says of this meeting in her diary: "Mrs. Mott was to me an entirely new revelation of womanhood. I sought every opportunity to be at her side, and continually plied her with questions, and I shall never cease to be grateful for the patience and seeming pleasure with which she fed my hungering soul. I found in this new friend a woman emancipated from all faith in man-made creeds, from all fear of his denunciations. Nothing was too sacred for her to question, as to its rightfulness in principle and practice. 'Truth for authority, not authority for truth,' was the fixed mental habit in which she most rigidly held herself."

At the end of the first day's session of the World Anti-Slavery Convention in London, as Lucretia Mott and Elizabeth Cady Stanton walked slowly home together after having been brought face to face with the reality of the subjection of women, they resolved together to call a Woman's Rights Convention as the first step toward a general movement.

Several years elapsed before this could be carried out. Much preparatory work was accomplished in the meantime. Foremost in this was the training which the anti-slavery cause afforded women. It was impossible for them to labor so energetically for the freedom of the slave without coming to a new sense of their own disabilities, and at least desiring for themselves the justice they claimed for others.

In the summer of 1848 Lucretia Mott went to visit her sister, Martha C. Wright, of Auburn, N. Y. Here she met Elizabeth Cady Stanton, and around the tea table they decided the time to hold a convention had come. They thereupon issued the following call, which was published in the Seneca County *Courier* of July 14th:

"A convention to discuss the social, civil and religious conditions and rights of women will be held in Wesleyan Chapel at Seneca Falls, N. Y., on Wednesday and Thursday, the 19th and 20th of July, current, commencing at 10 o'clock A. M. During the first day the meeting will be exclusively for women, who are earnestly invited to attend. The public generally are invited to be present on the second day, when Lucretia Mott of Philadelphia and other ladies and gentlemen will address the convention."

Thus was born the "1848 Declaration of Women's Rights."

INTRODUCING KATHERINE LECKIE

Writer, Feminist and Member of the Editorial Committee of Equal Rights

AS early as 1894 Katherine Leckie proved her feminism. It was in that year in Illinois that partial suffrage was grudgingly granted to women. The meagre privilege allowed them was to vote for trustees of the Illinois State University. Of the nine candidates for trustees, three were women.

That splendid veteran of equal suffrage, Dr. Julia Holmes Smith, was on the Democratic ticket with two men candidates. The Republican and Socialist tickets each bore the name of a woman. With each of these two men also ran.

Katherine Leckie voted for the three women! She frankly, during the campaign, told what she intended to do. Strong party men indignantly protested. Important politicians tried to convince her that she was throwing away two perfectly good votes. She could not be persuaded from her vicious feminist feelings. "I am voting for women," she would declare. "Each woman will have one more vote when the counting comes from the way I cast my ballot. Perhaps then the men will see that we women are for women. That is what I am for."

This thought Katherine Leckie has carried through her professional life. She did things that women might win. When she was a magazine editor she saw women doing splendid work and not getting the monetary recognition that men did. So she fought that they might have equal pay.

As a pioneer star reporter on the Chicago *Chronicle* and Hearst's Chicago *American* she always bore in mind that the better she did her work the easier it would be for the women coming after her.

Timidly at first she sought news of the Treasurer of Cook county, the Sheriff and the County Clerk. Later she did the Cook County Board of

Commissioners so thoroughly that when the political men from the various big dailies came after the news the invariable reply of Dan Healy, boss of the board, was, "I gave it to the g-u-u-u-r-l," and that was the end of it.

She began magazine work under Theodore Dreiser, who, she asserts, was as able an editor as he is a great novelist, and for that reason was successful in perceiving the woman's point of view. After serving as an associate editor on the *Delineator*, she was editor of the *Designer* and later of *Woman's Magazine*.

It was in 1914 that she established herself as an editorial consultant at No. 17 East 38th street, New York. Here she has done many unusual things. She conducted the publicity for the Peace Ship that Henry Ford sent to Europe in 1915, and says that humanitarian gesture will yet bring him the Noble Peace Prize. The publicity that resulted in the Young Women's Christian Association being successful in its drive for \$4,000,000 was done by her, and she organized and did the publicity for Free Milk for France. She also organized the news bureau on the conservation side of the Food Administration.

With Mrs. Harriet Stanton Blatch back in 1907 she marched in the first suffrage parade in this country, and she has walked in every New York suffrage parade since.

Katherine Leckie was chairman of the membership committee that organized the Women's Club of New York in 1915, and she is also a member of the Pen and Brush, the Gamut Club, the International League for Peace and Freedom, the Woman's Peace Society, the Peace Union of the Western Hemisphere, all of New York, and the Woman's Trade Union League, and the Illinois Women's Press Association of Chicago.

COMMENTS OF THE PRESS

From the *Holyoke (Mass.) Daily Transcript*.

"MEN and women shall have equal rights throughout the United States and every place subject to its jurisdiction."

Write this plank down in black letters, try and remember it in its brief and powerful phraseology. It has place beside the great plank written by Susan B. Anthony and which without change of lettering is the nineteenth amendment to the Constitution of the United States that gave suffrage without regard to sex. But it did not give equal rights and opportunities. The one hundred and fifty years of our national life have created countless laws limiting the rights of women.

Some of the laws are unwritten, such as the stand of the Holyoke School Board that a woman doing equally good work as a man and teaching beside that man in the Holyoke High School, has a lower wage merely because she is a woman.

With the proposed amendment to the Constitution of the United States and its adoption by Massachusetts that discrimination could not be made. It is made now in the name of tradition. It always has been so. But the group of women gathered at Seneca Falls, N. Y., recently to honor the seventy-fifth anniversary of the Equal Rights Convention, propose to write a new charter in the orderly process for the equalization of rights as between men and women. They will keep on until they have written this new plank into the Constitution. In many of the States the limitation has been removed. In Massachusetts, under the direction of Governor Cox, every piece of legislation that has been obtainable to the end of equal rights for men and women has been passed—even to the equal pay for men and women in the public schools of Boston. We have as fair a situation in Massachusetts, politically speaking, as in any of the States of the newer suffrage alignment. It is coming in all of the States presently. It can't be stopped.

From the *Loudoun Times*, Leesburg, Va.

THE Woman's Party will hold in Seneca Falls, New York, on July 20, 21 and 22, memorial services commemorating the three pioneer suffragists, Lucretia Mott, Elizabeth Cady Stanton and Susan B. Anthony.

The *Seneca County Courier* in its issue of July 14, 1848, contained the following announcement: "Woman's Rights Convention—A convention to discuss the social, civil and religious condition and rights of women will be held in the Wesleyan Chapel, at Seneca Falls, N. Y., Wednesday and Thursday, the 19th and 20th current, commencing at 10 o'clock A. M. During the first day the meeting will be exclusively for women, who are earnestly invited to attend. The public generally are invited to be present on the second day, when Lucretia Mott of Philadelphia and other ladies and gentlemen will address the convention.

This call was issued by Lucretia Mott, Martha C. Wright, Elizabeth Cady Stanton and Mary Ann McClintock. The National and State officers of the National Woman's Party, of which organization Mrs. Gertrude James Robey is an active officer, when they gather this week in Seneca Falls, N. Y., to celebrate the seventy-fifth anniversary of the first woman suffrage meeting ever held, will carry with them the same brave spirit that inspired the noble women of 1848.

The women of 1923, determined to complete the work for their full emancipation at that sacred shrine, hallowed by the memory of the great souls who met there in 1848, will consecrate themselves anew to carry on the great adventure.

Space will not permit us to review at length the wonderful achievements of those great characters, the eminently able founders of the feminist movement in America, by whom the equitable principle of equality before the law was enunciated. The activities aided and abetted by other women since then have resulted in woman's emancipation from many discriminating laws and to some extent from the double standard of so iety. In these wonderful epoch days all of us should be more interested in what is being accomplished in every phase of life both socially and industrially by the women of America. Courage is the cornerstone of their success. * * *

From the *New York World*.

THE little band of pioneers for women's rights that met in Seneca Falls seventy-five years ago presented a picture very different from the convention of the National Woman's Party now in session on the historic spot, and met a very different reception from the country at large as well as from the people of the town.

In 1923 there is nothing too good in Seneca Falls for the visitors, and there is little the country is not ready to grant in the way of sex equality. In 1848 Mrs. Elizabeth Cady Stanton had to boost her young nephew through a window to gain access to the Presbyterian church, and public opinion was raucously hostile to the aims of her group. An appeal for equal rights is no longer pioneering. It is merely going on with the tide.

Hence it is neither so convincingly sincere nor so picturesque as of old. Seneca Falls has been turned upside down in the effort to find historic costumes for a pageant of the success of the feminist movement; 500 women took part in its presentation, wearing hoop-skirts, bloomers and other reminiscent styles; the banks of the Seneca River were lined with spectators. The new movement for an equal rights amendment has been launched with vast ceremony and confidence.

Yet what has been done is quite evidently of more importance than what is to come. Women, as women, have put over their claims for participation in the world's affairs. The customs and laws that still stand in the way are negligible. There is no longer in this country a considerable barrier to woman's full equality with man except the physical handicap imposed on the female. The thing Mrs. Stanton set out to do has been done.

From the *Rochester Democrat and Chronicle*.

THE gathering at Seneca Falls of women and men interested in the cause of woman's equality with man has a broader significance than is at first apparent.

The gathering commemorated a well-won victory in the cause of woman suffrage; the contrast between it and the first assembly in the pleasant little village so many years ago is quite clear. But this is not the most significant phase of the affair.

When the first Seneca Falls convention was held freedom had gained but a small foothold in the world. Our fathers boasted of America being the land of the free. It was a land of the free by comparison with the rest of the world, but the liberty it connoted was only relative. There were many thousands of human beings held in actual physical slavery at that time in America. A great war had to be fought to end that shameful condition.

Even that portion of the citizenship which was not in formal slavery was only half free. Not only was the ballot withheld from the female half of this citizenship, but hampering restrictions, both social and legal, were imposed upon women to a degree that seems incomprehensible when we think of them now. Men professed to consider their woman folk as superior beings, and in many instances they were so treated, even as some of the slave holders gave their human chattels better treatment than they could have had in a state of freedom.

But there were many instances where the treatment fell far short of the profession, as many slaves felt the iron hand of cruelty added to their bonds. Even where the mothers and wives of that day were fairly treated, it was in the nature of a concession rather than through the working of a natural right. And, subconsciously though the effect was, it resulted, as in the case of the well-kept slave, in a sense of inferiority that was anything but a manifestation of freedom.

So the greatest significance of this second triumphal convention at Seneca Falls is the long forward march of real freedom that it exemplifies. Women now have the ballot and many other advantages that were strange to them in 1848. But still there are restrictions which need to be removed before they can take their stand as full equals of men. The real significance of their recent celebration will be apparent when it is manifest what effect it has had upon the removal of these remaining restrictions, and what the effect of the complete removal shall be upon the race. * * *

From the *Auburn (N. Y.) Citizen*.

"MEN and women shall have equal rights throughout the United States and every place subject to its jurisdiction."

To this proposed amendment to the Federal Constitution—to be called the Lucretia Mott Amendment—the *Citizen* wishes to give unqualified endorsement.

As Miss Alice Paul said, in proposing it to the convention at Seneca Falls on Saturday, lawyers will undoubtedly cavil at and pick flaws in the wording. Nevertheless it must be recognized that it is the outcome of the most serious consideration on the part of the country's most brilliant women, assisted by the best legal advice obtainable.

The principle which the words plainly embody is a just principle. If the words, as a result of close legal interpretation in the courts when they have become a part of the fundamental law of the land, prove inadequate to the establishment legally of real equality between the sexes, it will be a comparatively easy matter to revise them, in the light of the experience thus gained, so that they will be quibble-proof.

The general acceptance of the principle at issue, phrased as at present, seems most advisable to those most interested, is the matter of paramount importance today.

There will be many who doubt the importance of the whole question.

Yet it is only a few weeks since the medieval divorce laws of England, which made it several times as hard for a woman to secure a divorce as for a man, were revised. There are laws just as mediocrally disadvantageous to women on the State and National statute books in this country.

In industries and professions there are many laws which militate against women. The National Woman's Party makes no claim that a physical equality exists between the sexes; it appreciates fully the biological disparity between the two. But it does claim that in practically every branch of human economic activity there are at least some women who are as capable to engage in that activity as are many men, whether it be coal-mining or work at a blast furnace or teaching or medicine.

Possibly 95 per cent. of the female sex may not be able to perform the heaviest kind of work in a factory; but certainly the remaining 5 per cent. are better able to perform it than the weaker members of the male sex and, if they wish to perform it, there is no sound reason why they should not be allowed to.

If there are to be protective "welfare" laws, as there must be, they

should be drawn to work horizontally, not vertically; they should protect the weak of both sexes and not permit the weak of one sex to engage in labor dangerous to health while they bar the strong of the other sex.

Aside from the legal restrictions now limiting feminine participation in life's activities there are of course many artificial restrictions based on custom and prejudice. In respect of these no constitutional amendment will bring about a just state of things. But it will help, for it will turn public attention on such antiquated prejudices. Time and the increasing ability of women to take advantage of their increased opportunities must be depended on to do the rest.

"A fair field and a man's chance," so a speaker last Saturday night paraphrased the demands of the National Woman's Party. Equality of opportunity, nothing more. The square deal, that is all. In a word—Democracy. How can it be refused?

From the *Washington Herald*.

A BILL was introduced recently into the Legislature of a Western State designed to give men equal rights with the ladies. It's about time. And if it works in the West, why not give it a try in the East, where the men aren't living in any bed of roses, either?

The bill declares—something which was omitted in the Declaration of Independence—that males are entitled to the same rights as females, and therefore should have a perfect right to try to get 'em.

In the divorce section a woman who is the sole support of her husband has to put up the alimony while she's suing him for resuscitation of her maiden rights.

In the maintenance section the wife is required to contribute as much to the support of the home as the husband—even if it is only another nickel.

Any wife who appropriates her husband's cash is guilty of larceny—which is a hard name for going through his trousers.

Any wife caught juggling the household accounts so that she can drag an extra bonnet out of her allowance is guilty of misappropriation of funds, and the aggrieved husband has a right to wear the bonnet himself.

Any husband who comes home early and finds his wife out can tell the judge about it, but it will be safer for him not to let on to her—at least until after he's across the State line.

Well, it's about time husbands were having some rights. It will be nice to have them on the statute books, even if they can't enjoy them.

TWO MILLION DOLLAR FUND

TREASURER'S REPORT, Edith Ainge, Treasurer, National Woman's Party, Capitol Hill, Washington, D. C. Auditors: American Audit Company.

Receipts of National Headquarters, December 7, 1912, to July 28, 1923, \$1,115,965.94.

Contributions, membership receipts and other receipts, July 28, 1923, to August 3, 1923:

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				Miss Margaret Milmine, N. J...	1.00	3, 1923.....	\$602.65
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